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HISTORICAL SKETCH  
OF  
THE BAPTIST CHURCH  
IN  
ADDISON, VERMONT *vt.*

1797: 1919

BY  
REV. WALLACE SELDEN BOARDMAN

PUBLISHED BY  
THE VERMONT BAPTIST HISTORICAL SOCIETY  
1919









## HISTORICAL SKETCH OF THE BAPTIST CHURCH IN ADDISON, VERMONT

BY REV. WALLACE SELDEN BOARDMAN

Several have undertaken a narrative concerning the origin and history of the Addison Baptist Church. I would make a like attempt, since the material for such a history is both ample and of interest.

It is recorded in Sacred Writ that Noah built an ark for the saving of his house. With a like faith in the same God, and with a like purpose, one of his descendants and a namesake, Noah Wilson, opened his heart and his house, that there with eleven others—an apostolic company, with Jesus in the midst—he might help in laying the keel of a visible ark of safety—a visible church of God in Addison; and might assist in its safe launching amid the flood-tides of sin.

The Addison Baptist Church was constituted October 25, 1797—nearly one hundred and twenty-two years ago. There were twelve constituent members. It was the seventy-first church of Baptist faith to be organized in Vermont; of which number only twenty-two survive.

During the first twenty years of its history the meetings for worship were held in the various homes, in schoolhouses, and even in a barn. Some of the members then, as now, resided in Panton; and some of the meetings were held in that town.

The pioneer members were stalwart champions of the faith. Each member felt a personal responsibility for the welfare of the church and the advance of the kingdom. As a consequence the youthful church had a sturdy and vigorous growth during the first two decades of its life. This is evidenced by the goodly degree of union and fellowship in the church, and by the frequent additions of believers. Between 1797 and 1817 no less than two hundred and thirty-seven identified themselves with this visible household of God. They had faith, and were not ashamed to confess it.

The basis for admitting new members is stated under date of February 9, 1798: "Voted, that the church will receive members from other Sister churches by Letter, and in any other ways than this shall Remain in the breast of the church to receive or Reject as they shall be agreed."

The first five years of church life were nourished by the occasional or brief ministrations of such men of God as Elders Henry Chamberlain, Ephraim Sawyer, and Thomas Tuttle. In October, 1802, Elder Samuel Rogers located as pastor, and appears to have continued his services until October, 1806. From October, 1806, to February 28, 1808, Elder John Hayward ministered to the flock. Then for three and one-half years there appears to have been no particular under-shepherd. Elder Nathaniel Kendrick held the pastorate one year—November, 1811, to November, 1812. Elder Elisha Starkweather labored from December, 1812, to December, 1813. After an interval of a year Elder Henry Chamberlain

assumed the pastoral relation, continuing from January 15, 1815, to July 20, 1816. He had previously served the church at its inception. From August 17, 1816, to April 30, 1819, Rev. Abel Woods, frequently referred to as "Our beloved Elder Abel Woods," fed the flock. During his pastorate one hundred and five identified themselves with this church.

In those days neither electric, nor gasoline, nor even kerosene lamps were required. The tallow candle furnished light at "early candle lighting." Hymn books were not as numerous as now. Under date of June 2, 1803, we find recorded: "Voted to sing after communion by lining."

It was apparently during the pastorate of Elder Kendrick that the first discussions arose with reference to the erection of a meeting-house. On December 14, 1811, it was: "4th. Voted to meet on Friday Evening next in an Extra Church meeting to Consult on Matters relative to Building a Meeting House, and forming sum System to carry it into effect." A little less than five years later the thought resulted in the well-framed church edifice that has crowned the hill for more than a century. By August 17, 1816, this building was an outstanding reality; for at that date Brother Asa Willmarth and others entered a complaint that "some of the church had chosen a place for themselves and Erected a house for public Worship." The complaint was grounded not on the erection of the building, but upon the site chosen for its location, some wishing it where it stands, others wishing it elsewhere. After holding aloof in a disgruntled fashion for some time the complainants at length recognized the futility and the folly of their continued opposition, and they returned to the fold, confessing their wrong and were welcomed back with joy.

Under date of September 20, 1817, we find this record: "6th. Voted that after the 1st Wednesday of October next we will hold our Meetings of Worship on Lord's Days at the Baptist Meeting House in Addison." So after twenty years of worship here and there, the church at last entered a centrally located church home. It is beautiful for situation. No spot more beautiful could have been chosen. The massive beams put in their places are marvels of structural genius. A trip to the belfry will tell a graphic tale. The interior of the building was considerably altered in 1849, at which time the side galleries were removed, and "a vestry was put in below." The edifice has been struck by lightning twice, but is still preserved; and we trust it may continue for at least another century in service for Christ and the community.

Soon after its completion new converts were added literally by the score, Elder Abel Woods being pastor. The approval of both God and men seemed to crown the completed task. From January 1, 1817, to July 1, 1817, there were received into church fellowship ninety-three new members—eighty-seven of these by baptism. From July 1, 1817, to January 1, 1818, there were added eleven more—five by baptism, five by letter, and one by restoration.

The early days were days of the pioneer. Those early pioneers sought to find fellowship with those of like faith. On June 2, 1803, the Addison Church appointed delegates to visit the Richmond Association, which met the following August. On July 11, 1804, the church voted to send a letter to the Association in Richmond requesting to join them. August 15, 1805, appointed messengers to represent the church in the Richmond Association. The Addison church remained in this association until 1816, when she joined The Vermont Association.

Distance was no insuperable barrier to church fellowship. The Addison Church sent delegates to sit in council with the church in Peru, the first Wednesday in January, 1804. They paid Elder Rogers "his expense in going to Peru."

The early days were days of strict discipline. The church sat as a court of law upon the moral conduct of the individual members. On December 6, 1802, we find this entry in the church records: "5ly. Voted to admit of complaints from any honest Inhabitant and evidence from any moral honest man." On May 16, 1804, the following was sustained: "2nd. Church voted to receive no complaints against the church nor individuals except in wrighting."

The church acted as a plenipotentiary, dealing out justice to the high and the low alike; granting pardon to the penitent, reproof to the wayward, and reprisal to the aggrieved. Culprits were summoned to appear at set times to render account to the church as to their misdemeanors. At times other churches were called into council on disputed questions. Under date of August 2, 1804: "5th. Voted to the council as a question whether it is to be tolerated among brethren that when brethren have done wrong and confessed it to the satisfaction of all and their brethren and sisters forgive them afterwards to rake up the same matters and report them to the hurt of said Brother or Brethren." Modern councils might well be called to discuss like questions.

The financial attractions of the ministry were not large in those early days of Vermont, any more than now. On March 17, 1808, "the church voted to tax themselves to Raise forty Dollars for the Support of the Gospel." Elder Starkweather received \$40 a year; Elder Chamberlain \$43; Elder Kendrick \$50; Elder Woods \$50. Under date of March 16, 1811, we find a reference to the method employed for raising church funds: "Voted to Raise a tax of 3 mills on the dollar on the Grand List of 1810." This same method continued in vogue for some years, with an occasional interspersing of the subscription method. The amount to be raised was sometimes referred to as the "church tax," sometimes as the "minister tax." Some today look upon it as a tax, and, accordingly, pay grudgingly. In early days delinquent taxpayers were brought to task for their delinquency.

As early as June 4, 1814, we find the outcropping of antagonism against the Masonic Order: "6th. Church voted that they Would not Receive any Mason into the church unless they would withdraw from the Masonic Society." On January 20, 1816, William Whitford was excluded from the church, because he became a member of the Masonic Order; one reason given for his dismissal being "his strenuous and ungospel arguments to justify and support himself in the practice of Meeting with his Masonic Brethren for the Space of Eighteen months or more, all this proveing to the church that he is more attached to Masonry or his Masonic Brethren than he is to the peace and harmony of the Church of Christ."

Brother Whitford later renounced Masonry, returned to the church, and was reinstated, and became an earnest, useful, and prominent member—in 1838 holding the office of Church Treasurer.

On November 11, 1831, the Addison Church adopted the so-called "Whitesboro Resolutions" on the subject of Freemasonry. On April 20, 1833, a slightly modified form of the above resolutions was adopted by vote of the church, and readopted on April 18, 1846. The resolutions in the wording of April 20, 1833, follow:



"Resolution 1st. That in the opinion of this conference speculative Free Masonry is an Evil which ought not to exist in the churches of Christ.

"Resolved 2d. That it is the duty of every member of our churches who is a 'Free Mason' to dissolve all connection with the fraternity and hold himself no longer bound by any ties of allegiance to the Masonic Institution or by its laws, usages or customs, and that he give to the church to which he belongs satisfactory Evidence of the same, thereby particularly disapproving of the same."

The above resolutions, which are essentially the Whitesboro Resolutions, were framed at a Conference of ten churches held at Addison in September, 1832. For a period of fifty years, in this church, the feeling with reference to Masonry was acute. The resolutions still stand on the books, but have gradually lapsed into desuetude, and become a dead letter.

II. The second period of twenty years—October, 1817—October, 1837—was on the whole, like the first, prosperous. This period began during the pastorate of Elder Abel Woods. After the large ingathering there seemed to be a period of thinning out, some not holding fast to their profession. Only three were added from January 1, 1818, to May 1, 1819.

Those who followed Elder Woods in the pastoral relation were—Elder John S. Carter, April, 1819-April, 1820; Elder Seth Ewers, April, 1820-April 15, 1823; Elder A. Willy, April, 1823-April, 1825; Elder L. Austin, serving a few weeks; Brother Alanson Covell, September 22, 1825-October, 1828; Elder Hurlbut, May, 1829-May, 1830; Elder William Storrs, May, 1830-March, 1832; Elder Burton Carpenter, May, 1832-April 15, 1838.

During this period 227 united with the church. The largest numbers came during the pastorates of Elders Covell Storrs, and Carpenter—30 during pastorate of Elder Covell; 71 during pastorate of Elder Storrs, and 104 during pastorate of Elder Carpenter. During Elder Carpenter's pastorate the membership of the church reached its highest—187 resident members.

Elder Alanson Covell, a son of Rev. Samuel Covell, came to Addison from Charlotte as a schoolteacher. But his religious zeal so commended itself to the brethren, that he was encouraged and prevailed upon to assume the pastoral relation. Accordingly he transferred his membership from East Charlotte to Addison. He was ordained at Addison on February 4, 1828. For his pastoral service the first six months the church voted to pay him \$87, "two-thirds in produce, and the remaining one-third in money." The amount paid was increased somewhat during the remainder of the pastorate.

Elder Covell wished to take to himself a helpmeet, and stipulated that the church provide him a house to live in—which they agreed to do. The church went so far as to raise money toward a house, and made some advances toward procuring one. Their dilatory methods, however, did not suit the taste and ambition of the aspiring youth, and "hope deferred made the heart sick." In consequence he took to himself as bride a daughter of Elder Abel Woods, but relinquished the pastorate at Addison. Two letters of the year 1828, one to his wife and one to his sister, illuminate for us the state of his mind. Under date of March 22, 1828, he wrote: "Our church have a meeting this afternoon to make arrangements for us, or somebody, to live hereafter. I expect some will think and say one thing and some another. Many feel very *poor*, and can scarcely see any way for them to meet and fulfill their engagements. Others think they

are able to go on; to purchase and possess the land, to keep their minister and to make him as comfortable as they are themselves, and would be glad if he were more so. Such *choice* brethren are speaking to the children of Israel that they go forward, and if their influence prevails the object in view will be accomplished. I hope it may. I am sensible if there should be a failure, it will be almost fatal to the prosperity of the church. O, let us pray that God may overrule these events; turn the hearts of the people to him, and give not his heritage to reproach.

"People in Addison and everywhere else are enquiring of me when I am to commence house-keeping, when you are coming to Addison, whether you will move before the ground settles or not, and a great many other inquiries of a similar kind. I sometimes am almost at a loss for an answer. But I commonly tell them that I do not know anything about it; that everything is uncertain—'may or may not be so.' Some think we are doing just right, and others think we had better go into one end of some house and live until some other place is provided. Some think we might do almost any way just for the present; that we must creep before we run, etc. I do not think there is much prospect of our *running* much at present, and as to creeping, I have some very serious doubts about its being a proper method of getting about. There are too many who would be glad to have ministers and their families creep, while they would gladly ride in a coach and six. Such a spirit ought not to be indulged. To it no place should be given by subjection, 'no not for an hour.' You may think this is enough, and too much for me to say. So I will forbear anything further. You know I am apt to express my thoughts without reserve.

"My best love to our dear parents, and sister Elmira.

"Your most affectionate friend and husband,

A. L. COVELL."

The second letter reads in part as follows:

"My dear sister:—When I last wrote you, various circumstances prevented me from writing as particularly as I wished to. You were, perhaps, surprised to hear that I had left Addison, and had so essentially and so suddenly changed my course of duty. Whether I was right in taking the course I did, in leaving the church at Addison, I shall not presume to say. I am conscious, however, of endeavoring to do that which would eventuate in the greatest good to myself and others. My arrangements were not sudden or unexpected to myself, though they might have appeared so to others. I had through the summer revolved the subject in my mind, and asked the advice of a few confidential and experienced friends. Soon as I had become settled in my own mind, I made my intentions known to the church, and asked from them a dismissal, in agreement with the engagement I had made with them. They, with the greatest reluctance, granted a request which could not be denied, and directed the clerk to give me a letter of dismissal and commendation, whenever I should request it. They had hopes of my return to them, after a few months, and accordingly have commenced making preparations for it, by building a house, etc. I have not at present any expectation of returning to them. The course I am now pursuing is far more in accordance with my views of duty, and much more congenial to my inclination. I am preaching every Sabbath with the church in Hinesburgh, eight miles from here.

Williston, December 20, 1828."

In 1830 he preached at Madison, Wisconsin. March 28, 1831, he became pastor at Whitesborough, New York. On November 25, 1835, he became pastor of the First Baptist Church of Albany, New York. There he died in 1837.

Brother William Storrs was likewise ordained in Addison—August 23, 1831. The first year of his pastorate his salary was \$125; which was later increased to \$175. During his pastorate Horace Hale was baptized, July 17, 1831. He was author of a Resolution on Slavery, which was finally adopted by the Addison Church by a unanimous vote on December 17, 1842. "Whereas Slavery is Contrary to the letter and Spirit of the Gospel and Consequently a Sin against God, therefore Resolved, that we will not hold in Church fellowship, Slaveholding churches, or any Brother or Sister who is a Member of Such Church until they have given evidence of Reformation."

Elder Burton Carpenter was offered a salary of \$300 a year, and a house to live in. After a lapse of four years the church secured the house they had promised to Elder Covell. It is significant that the erection of a parsonage was followed by a religious revival, as was the case after the erection of the church edifice. The largest gatherings in the history of the church followed these events—105 being added in the pastorate of Rev. Abel Woods, and 104 in the pastorate of Rev. Burton Carpenter.

During this second period of the life of the church, discipline was strict. On June 17, 1837, it stands on record: "Voted to Exclude Miranda Reynolds from our fellowship for being Guilty of playing Cards and other unchristian Conduct, and no longer consider her a member of this church." Under April 15, 1837, is this: "Withdrew the hand of fellowship from Marcus Woodworth for Making too free use of Ardent Spirits, Covenant Breaking, and other unchristianlike conduct, and consider him no longer a member of this church." Under December 18, 1830: "Took up the case of Brother Eli White, and Deacon White Informed the church that his son Eli had Informed him, that he had Embraced the Universal Sentiment." The church two years later excluded Eli for this error. They adopted root and branch methods.

Lay members were delegated by the church for spiritual oversight. For example: October 16, 1830—"Appointed Deacon Smith to visit Sister Susan Willmarth and Enquire the State of her Mind."

With the increase in church membership came an increase in the pastor's salary. Elder Carpenter's salary was increased from \$300 to \$350, and later to \$400. This was the highest salary given up to that time. The Subscription Method of raising money is first mentioned under date of July 19, 1816; and again under date of December 22, 1817. On February 17, 1838, the Subscription Method is adopted, with final recourse to taxation, if anything is lacking in the desired amount.

In December, 1832, the question of dividing the Vermont Association was brought up; and on February 16, 1833, the Addison Church appointed delegates to meet in Whiting, to consider the propriety of such a step. From then till now the Addison Church has belonged to the Addison County Association. The Vermont Association met at Addison in 1817; and also in 1826. The Addison County Association met here in 1837, 1844, 1850, 1859, 1867, 1877, 1884, 1891, 1897, 1905, and 1913. The Vermont Baptist State Convention held its Thirty-second Annual Meeting at Addison in 1855.



III. The third period of the history of the church, from October, 1837, to October 1857, may be characterized as the period when the question of slavery stirred the church and the community. Agitation was strong and persistent.

This period, too, is notable for references in the church records to Home and Foreign Missions, and to the work of the Bible Society. Under date of September 15, 1838, is this record: "Voted Henry Willmarth be a Committee to Collect a Subscription for home Missions." Under December 16, 1843: "6th. Professor Haschal presented to the church the object of the home and foreign missionary cause, saying they needed funds in order to be sustained and that light and truth might increase when the good work had begun. The church appointed Elder Keach, Deacon Allen and Deacon G. B. Whitford as committee to get what they could from the church for the above object." August 20, 1842: "Voted to invite Brother McClay to address us on the morrow upon the Bible Cause."

During the pastorate of Elder Davis it was voted "to purchase a Bible [Bible] for the Desk." A large pulpit Bible, printed in 1838, laid aside in the book case in the gallery, is doubtless the one purchased at that time.

Those ministering to the church during this period were: Elder H. F. Davis, August, 1838 to April, 1840; Elder Bryant, April 1, 1840 to April, 1841; Elder Israel Keach, August, 1841 to May, 1845; Elder C. E. Miles, May, 1845 to December 30, 1847; Elder Albert D. Low, February, 1848 to August, 1848; Elder M. D. Miller, August, 1848 to December 31, 1852; from January 1, 1853 to April 19, 1854, there was no pastor; Elder C. E. Himes, April 19, 1854 to January, 1857; January to October, 1857, the church was pastorless.

During this period 92 joined the church. Of this number 14 united during the pastorate of Elder Davis; 30 during that of Elder Keach; 32 during that of Elder Miller.

Four hundred dollars and house, paid to Elder Keach, was the maximum salary paid during this period.

During the first decade of this period the tallow candle and the candlestick were displaced by the more brilliant kerosene lamp, with its more showy form. Under date of December 11, 1844, nearly 75 years ago, we read: "The subject of purchasing a lamp for the Meeting House was brot up and after some remarks it was voted that Brother Barber purchase the Lamp which he took on trial—on as reasonable terms as it can be afforded."

The care of the house seemed to need especial attention. Under February 20, 1847, we read: "Voted that the assessing committee assess a Tax of twenty cents on each male member to defray the Expense of warming, lighting, sweeping and cleaning the Meeting House."

The church janitor was not overpaid in those halcyon days. June 20, 1840: "Voted that Brother Lansing take the charge of cleaning the Meeting House for the year to come. Price agreed on \$10.00." On that same day a committee was appointed "to Report to Proper Authority, any Person who may be Guilty of Damaging the Meeting House by Cutting or any other way."

The church Fuel-Bill was not exorbitant then as now. Note this: "October 16, 1841—Voted that Deacon G. B. Whitford and Brother Calvin R. Smith be a Committee to see that wood is provided for the Meeting House and that in case any wood has to be bought the price of hard \$1.00 and Pine \$0.75." Note also

this: October 19, 1839—"3d. Voted to allow 75 cents per cord for pine wood and \$1.00 for hard wood if Dry and put under Shelter to the amount of ten cords to be Got by the 20th. of November next, also appointed Brother C. Stickle to Measure said wood." What would Fuel Administrator Garfield say to that! What would we all say! It does not look as though those early church fathers intended to have cold feet. Such a church wood-pile would surprise and amaze some modern janitors. Ten cords of dry wood under cover—whew! Let's take off our hats to our forefathers!

In 1841 the Addison Church gave financial aid to the then struggling church at Middlebury: "Voted that a committee of three be appointed to draw up and circulate a subscription paper to assist the Baptist Church in Middlebury in paying for their Meeting House—which money, if any is obtained, shall go for that purpose providing the Middlebury Church will be able to Retain the house." "Bread cast upon the waters shall return after many days." Colonel and Mrs. Silas A. Ilsley of the Middlebury Church have in recent years generously aided the Addison Church in making repairs and improvements in and about their church edifice.

In the early forties the question of church music came to the front. On September 28, 1843, we read of "Music by the choir." On November 20, 1841, there was "An expression taken from the church approbating the organization of a Singing Society and also Promising to help Sustain It by compensating."

Close communion was a live issue during this period. A committee was appointed, August 17, 1839, "to visit Brother Edward Lewis, and Endeavor to Convince [him] of his Error in communing with unbaptised Persons."

Attendance of church members at dances was discountenanced in the early forties. This record is found under June 20, 1840: "8th. Appointed Brethren Russel Smith, Calvin Smith, and George Willmarth a Committee to Enquire in regard to the Reports (viz.) that our Church Members some of them are in the habit of attending Balls, and ascertain who they are that are Guilty of the act—and Endeavour to Convince them that by So Doing they have brought a wound on the Cause, which they have professed to Espouse—and Make Report at our next meeting of Business." This Committee reported on August 15, 1840, eight names, seven of whom confessed to the church their wrong.

A standing committee, consisting of six Brethren, was appointed, in December, 1841, to serve for a year, their duty being "to labour with and look after delinquent members of the church."

On October 19, 1839, the church appointed a Visitation Committee of six lay brethren "to visit the whole church for the Purpose of Enquiring the State of their minds and their Religious Enjoyments and Elder Davis to visit between the Creeks." Such a committee ought to be able to report on the "State of Religion" in the churches. That is a sort of "An Every-Member Canvass" Committee.

Somewhat of the spiritual life of those Christian fathers and mothers is mirrored for us in this record: February 11, 1843—"The church met at the meeting house for Prayer and to hear from any who wished to make known what the Lord had done for their souls. Accordingly eight came forward and told their experience and were approved by the church as being hopefully con-

verted to the Lord." Such records are refreshing to our souls today, like "good news from a far country" (Prov. 25:25).

IV. The fourth period of the history of the church—October, 1857 to October, 1877—includes the dark days of the Civil War, and the days of reconstruction. During this period 62 united with the church; of which 44 came during the nearly nine years' pastorate of Elder Elias Goodspeed.

Those serving as pastors during this period were: Elder J. L. A. Ware, October 17, 1857 to August 1, 1859; August 1, 1859 to October 14, 1860, the pulpit was supplied by students from Fairfax Institute; Elder Elias Goodspeed, October 14, 1860 to July 1, 1869; Elder Emery D. Crafts, December 1, 1869 to May 30, 1871; Elder Levi Wheelock, September, 1871 to September, 1872; Elder J. Dockry and others supplied from September, 1872 to September, 1873; Elder E. D. Crafts, second pastorate, September, 1873 to September, 1875; Elder Richard Nott, February 6, 1876 to December 31, 1879.

Emery D. Crafts was ordained at Addison, January 26, 1871.

Elder Goodspeed received a salary of \$300 and house. Elder Crafts in his second pastorate received \$500 and house—the largest amount paid prior to 1875. Elder Goodspeed, after a brief stay in Waterbury, Vermont, returned to Addison to spend the remaining years of his life. He passed from scenes of earth in 1894, at the age of 90. His wife died in Addison in 1885, aged 85. Both sleep beneath the sod in the Addison cemetery, awaiting the dawn of the day of God.

During this period the war occupied a commanding place in the thought and life of the people. The church records contain feeling references to this great civil conflict.

Adventism came into Addison, as elsewhere, to disturb the religious peace of the community. This began in 1841, and continued for some little time. A number in Addison were caught in the snare, and seceded from the Baptist fold. An Advent Church was organized, and a building for worship was constructed about a mile from the Baptist edifice. But in course of time the membership declined; services were suspended, and the building closed. In 1914 the structure was sold to Sheriff Olin A. Smith, whose land is adjacent to it.

Under date of December 17, 1875, the Baptist records contain this: "Met in Church Meeting of Business which was attended quite numerously by those belonging to the Advents, Either by invitation or agreement for the purpose, as I understand it, of seeing if they could harmonize so as to worship together. A considerable talk and expression of feeling was had—and meeting closed—without as I could see—accomplishing anything or the transaction of any business. H. Willmarth, Clerk."

During the pastorate of Elder Wheelock, 1871-1872, the present parsonage property was purchased of Deacon Rufus Smith, the former parsonage being sold to Mr. R. C. Goodale for \$1000. The purchase price of the present property was \$1000. It has been much improved in recent years; and its present valuation is \$2300.

There began to be a diminution in spirituality in the church and community during this period, and a consequent decrease in additions to the church. Agnosticism, skepticism, and infidelity ran riot in Addison County; and the town of Addison did not escape. The Addison County Baptist Association numbered, in



1836, 1195. In 1865 the membership of the Association became reduced to 345—a decrease in 29 years of 850.

Subsequent to the Civil War there was a trend toward the newer West. Some from Addison went thither in quest of new homes. They helped to establish and support there in the new communities the faith and the worship of the God of their fathers.

A number went forth from Addison to add strength to larger churches in the cities. This rural church, like others, has gathered the tiny streamlets of life from the rugged mountain slopes, and from the grassy nooks in the valleys, and has sent them bounding ambitiously forward to add impetus and force to the larger currents of industrial, intellectual, and religious life in the larger centers, thereby helping to add something to the industrial, the intellectual, and the spiritual power of the nation and the world.

On June 15, 1862, the Addison Church contributed \$6.50 to the Vermont Baptist State Convention. In more recent years it has usually contributed its full quota for State Convention work.

This church has made three appeals to the Convention for aid—in 1860, 1870, and in 1897. The last appeal brought from the Convention a contribution of \$6.50. But that year the church paid into the Convention treasury \$11.50; which more than offset the aid received. Six dollars and fifty cents is the sum total of Convention aid received by the Addison Church in its entire history of nearly 122 years. In 1918 the Addison Church contributed to the Convention over ten times that amount. Hence the Addison Church rightly claims to have been self-supporting.

V. The fifth period of the history of the Addison Church—October, 1877 to October, 1897—was a period of evident decline in the church life. Faithful men of God labored loyally, but the soil failed to yield very large returns. Sixty were added to the church during this period, 24 of these during the pastorate of Rev. Guy C. Lamson. With his pastorate the ebbing tide was stayed, and the flowing tide of a larger spiritual life and a wider religious interest set in.

Those serving the church during these years were: Elder Richard Nott, February 6, 1876 to December 31, 1879; Elder Edwin Bullard, June, 1880 to July 1, 1882; there was no settled pastor from July 1, 1882 to July 1, 1883; July 1, 1883 to September 9, 1883, F. I. Roscoe, a student at Hamilton, New York, occupied the pulpit; Elder T. H. Archibald, D.D., September, 1883 to September, 1886; Elder Philo Ogden, March, 1887 to May, 1890; Elder Freeman, June, 1890 to September, 1891; Elder John Pearson supplied from Vergennes from January, 1892 to January, 1895; Rev. Guy C. Lamson, from 1895 to July 1, 1897.

A few words about these men will be of interest. Rev. Richard Nott was a good pastor, and a good gardener. He is the originator of the now famous "Nott's Excelsior Garden Peas." Rev. Edwin Bullard, a returned foreign missionary, after two years of faithful toil in Addison, with no manifest results in additions to the flock of God, became disheartened, and concluded to return to the foreign field, where he labored loyally for the Master many long years.

Rev. T. H. Archibald, D.D., deserves especial mention. He was a man of note in the State, and in the denomination. He was the father of Rev. S. H. Archibald, for twenty-two years the superintendent of The Vermont Baptist State Convention, the position now occupied by our beloved Dr. Davison.

Rev. T. H. Archibald, the first president of the Vermont Baptist Historical Society, collected much historical material for a history of Vermont Baptists. He was framer of the Resolution in 1859 urging the American Baptist Publication Society to take a decided stand against slavery. Hence the Publication Society took the desired stand. He was thrice moderator of the Vermont Baptist State Convention—1880, 1883, and 1884. In 1879, and in 1899, he preached the Annual Sermon before the State Convention. He was moderator of the Addison County Association in 1868, 1869, 1870, 1871, 1873, 1874, 1887, and 1890.

At the beginning of Dr. Archibald's pastorate in Addison the resident membership was 46; 14 were added during his three years of pastoral care. He received a salary of \$400, with the stipulation that it be paid quarterly in advance. During his pastorate the church edifice was slated, and the baptistery was installed.

Rev. Philo Ogden was a brother of our faithful Sister, Mrs. Mary Hanks; and uncle of Mrs. R. W. Day. He did good work.

During the pastorate of Rev. John Pearson the first "Church Roll Call" was observed, January 25, 1893. The Roll Call has since been an annual feature.

The work of Rev. Guy C. Lamson is too well known to require lengthy comment. Twenty-four united with the church during his pastorate; and much needed repairs were made on the church property. He is still much beloved by all.

VI. The sixth and present period of the history of the church began in the first pastorate of Rev. Howard H. White, a graduate of Newton Theological Seminary, October, 1897, and continues to the present date, June 15, 1919.

Rev. H. H. White served from July 1, 1897 to June 1, 1900. Three united with the church during this pastorate.

Rev. Charles Parker served the church from June, 1900 to February, 1901. On March 2, 1901, the total membership of the church was 71.

Rev. A. L. Powell was pastor from May 1, 1901 to May 1, 1903. Nine united with the church in this pastorate.

Rev. Howard H. White's second pastorate began November 20, 1903, and continued to April 1, 1910. During this pastorate 39 were added to the church roll. The church edifice was considerably improved. A steel ceiling was put on in the auditorium; a new organ was purchased; a hot-air furnace was installed; a new chimney was built; cement steps were laid in front of the church. The parsonage was also much improved by a commodious piazza on two sides; by hardwood floors in down-stairs rooms; by a remodeling of some of the rooms. The total cost of repairs made during this pastorate was \$1077.20.

During this pastorate a Golden Rule Band was organized, which continued for about twelve years. During this pastorate, too, October 28, 1909, the church was incorporated under the laws of the State of Vermont, and received from all local organizations and individuals the complete ownership, and the entire oversight and upkeep, of all the property connected with the church and parsonage. The Church Covenant, the Articles of Faith, and Rules of Order, were revised and were printed in a neatly bound Manual, together with a brief epitome of the history of the church.

The Baptist Society organized on December 21, 1811, which had had an oversight of church property through the years, disbanded November 22, 1909, having

previously deeded all property and funds to the Baptist Church, incorporated. The Society existed for nearly a century.

Rev. C. T. Reekie was pastor from April 1, 1910, to June 8, 1913. Three were added during this pastorate. An out-door underground cement cistern, much needed, was constructed at the parsonage; and the wood-shed was remodeled. A clock was placed in the auditorium of the church. The cost of these improvements was \$253.82. Mr. Reekie did a good work, and is well remembered.

The pastorate of the writer, Rev. W. S. Boardman, began June 15, 1913, and continued to June 15, 1919, being the third longest in the history of the church. During this pastorate 31 have united with the church, and two others have been accepted for baptism. During this time the church membership exceeded the 100 mark for the first time since 1855, numbering, in 1916, 102. It has since receded, and now (June 15, 1919), numbers 84.

A Junior Christian Endeavor Society of thirty members was organized by the pastor's wife, with the help of others. It has been very successful.

Improvements to the value of \$1200 have been made on the church and parsonage. The interior of the church has been repapered, repainted, revarnished; a new carpet has been placed on the floor, the cushions have been newly covered. The church horse sheds received new roofing. At the parsonage the piazza was newly roofed; the rooms of the parsonage were newly papered, and freshly painted; a chimney was rebuilt; a new cellar drain, 310 feet in length, was installed; the cellar walls, and the walls under the kitchen, were repaired. A new piano was purchased by the Senior Christian Endeavor Society for the church. An organ was given by Mrs. Chamberlin of Brattleboro, through Mr. Henry Bond, for the use of the Junior Christian Endeavor Society. The Juniors papered and murested their room.

A World-Wide Guild of ten girls, under the leadership of Miss Helena Palmer, has done excellent work.

The Ladies' Aid Society has been a great help to the church and community since 1886.

The Senior Christian Endeavor Society, since its organization in 1890, has loyally upheld the banner of the cross.

And now by way of conclusion and addenda a few items of interest may be given. This church has licensed three to preach the Gospel—Jesse Smith, Calvin Fisher, and Roy Spooner. It has ordained three—Emery D. Crafts, Alanson Covell, and William Storrs; 767 different individuals have been members of this country church during its history. One family has been continuously represented in its membership by six successive generations, covering the entire 122 years of the church life. The church has had 37 different pastors, besides supplies. The church has had ten clerks, all of whom have been exceptionally painstaking and efficient. The church records, in three large volumes, are in a good state of preservation; and are written very accurately and very legibly. Nearly \$2500 has been expended in repairs during the last three pastorates. The first reference to purchasing a church bell was August 24, 1844; and the first reference to a stove for the Meetinghouse is found under date of December 21, 1818.

The way to discover progression or retrogression is by looking at the present in comparison with the past. In 1903 the total budget for church and Sunday



School was \$550.47; in 1917 the total budget was \$1142.52. The smallest salary paid by the church was \$40; the largest \$600.

Today the church property is in the best condition ever. But our motto should be: *Excelsior!* We need to attain unto the realisation of the higher life, the nobler law, the grander liberty, and the purer love of the sons of God.

This item coming down to us from April 2, 1831, will interest the suffragettes: "2nd. Voted that no person be admitted to speak in this meeting but the members of the church. Except the Husband may Speak in behalf of the wife whether he be a member or not; (being subject to good order, the Same as any Member of the church)."

The morals of a hundred years ago were not always of the highest. Intemperance was found in the church of God. A few references will illustrate this. January 14, 1819—Sister Polly Pond made too free use of spirituous liquors. Brother James Curtis guilty of drinking spirituous liquors to excess. March 20, 1819—Brother Simon Smith confessed to "drinking Liquor to Excess." June 19, 1819—Brother John Norton—"Guilty of Drinking Spirituous Liquors to Excess." October 2, 1819—Brother Lewis Dolphin—made too free use of Spirituous Liquors. January 16, 1847—"Voted to appoint another committee to labor with Brother Solomon Allen for selling liquor in his house and permitting gambling in his house." Other misdemeanors were not altogether wanting. February 23, 1820—Brother Otis Pond—guilty of setting Mr. Crane's name to a note with his own.

November 12, 1842—"Brother Allen moved that a committee be appointed to labor with Brother Lansing as there were Reports against his Christian character, the principal accusation was that of dancing."

December 3, 1842—"A vote was taken to try the minds of the church to ascertain if there was sufficient evidence that Brother Eldridge had taken a Handkerchief out of a trunk of which he had been accused. Voted unanimously in the Negative."

March 7, 1840—"1st. Brother J. S. Barber Brought a Complaint against Brother Solomon Allen for Unchristian Conduct in time of Public Service for Reading or perusing a letter or newspaper, etc." "3d. Appointed Elder Davis to draft a Resolution in Regard to Reading papers in time of Public Service."

The old records contain some quaint expressions: January 14, 1843—"Proceeded to open their minds one to another; found a very good State of feeling and good degree of union." February 16, 1828—"The church took up the time by opening their minds." January 18, 1840—"the Brothers and Sisters opened their minds and the union in Every Respect not so Good as was Desireable." April 20, 1816—"3d. opened their minds." "4th. Closed by prayer." The juxtaposition is suggestive.

The Addison Church at the beginning had not simply "Articles of Faith," but also "Articles of Practice." There were *eleven* of the former, and *ten* of the latter. Their faith was of a practical sort.

The church has had fifteen deacons. The present deacons are—Ezra Whitford, S. Ezra Smith, and Albert S. Crane.

When the minds are opened, and the books unsealed, may the names inscribed in the history of this church be found recorded also in "the Lamb's book of life."

Addison, Vermont, June 18, 1919.



















